

The American Friend

Old Series
Vol. XLII. No. 19

SEPTEMBER 19, 1935

New Series
Vol. XXIII. No. 19

A Feast of Fellowship

ATTENDANCE upon the sessions of the Five Years Meeting of Friends in October has many appeals. Not the least among them is the splendid opportunity offered for Friendly fellowship. The Society of Friends is a large family circle, and the sessions will constitute a homecoming. Within our immediate family group, Friends will be present from Canada, New England, New York, Baltimore, North Carolina, Wilmington, Indiana, Western, Iowa, Nebraska, Kansas and California Yearly Meetings. Many Friends will also be present from the larger family circle, including several from over seas. What a feast of fellowship is in store for those who attend! All are welcome to partake of it.

Meet Friends at Richmond

October 22 to 28, 1935

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

SUMMER SERVICE CAMPS IN REVIEW AND INTERPRETATION

The Friends Service Camp idea, which found its first expression in the large camp at Westmoreland Homesteads in 1934, was this year developed through four smaller camps. The four camps together used about half again as many workers as did the 1934 camp. This year the Service Committee wished to carry the camp project into some areas where conflict is more intense than at Westmoreland Homesteads, and to open the way for mature campers to subject themselves to the discipline of somewhat rigorous situations, in which they might learn while being of some humble use.

I.

At Neffs, Ohio, the Service Committee has had two to four people working for more than a year, gradually building themselves into the life of the coal mining communities of Belmont County. Around the work of these two couples, the Hamiltons and the Dickinsons, the project of one camp was planned. On June 29 the camp opened with about twenty campers, men and women. The group was gathered from places ranging from New England to Iowa. It was about half Quaker and represented several different colleges, including teachers as well as students.

None of the work projects which had earlier seemed available had materialized, but a flood which just then devastated the Wheeling Creek Valley put the campers hard at work on a job, difficult and even slightly dangerous to their health, which was a true test of their mettle and a demonstration of their capable good faith. By the time the flood relief was finished, plans had been worked out for the building of a swimming pool, and most of the summer was spent on that. Before the camp closed on August 31, a formal opening of the swimming pool was held, with some six hundred visitors present, and the campers were made to feel that they had won a place for themselves in the community while making a piece of equipment which would be much used and valued.

The living accommodations of the camp were divided into two parts half a mile away from each other. The men's sleeping quarters, the director's room, and the kitchen and common rooms were in an old barracks, past which the through trains on the B & O whizzed all

day and night. The women slept at a furnished home in the town, and lived, ate, and worked, at the barracks.

The program of the camp was divided between a survey of the coal industry, in the midst of which the camp lived, and the study of non-violent resistance, which all three adult camps had in common. Speakers qualified to discuss coal were brought in for several evening meetings and some discussions were held jointly with residents of the town. During a week's visit from Richard Gregg, the method of non-violent resistance was strenuously inquired into, called into question, defended and debated. Other visitors and speakers were members of the A. F. S. C. staff, James Myers of the Federal Council of Churches, Bishop Paul Jones, Gordon Graves of Purdue, and Brooke Anderson of Brown University.

II.

Another camp was established at the old Bedford Street Mission in South Philadelphia. During the past year or two some committees have been studying the possibility of making in Philadelphia a new and radical experiment with the community centre as an instrument of fundamental social change. They wished to put the buildings and equipment of Bedford Street Mission in such order as would make them capable of housing the simple beginnings of such an experiment. Especially they wished to provide living accommodations for several part-time workers who would combine regular jobs with residence at the Centre, contributing their thought to the findings of the experiment and their spare time to its activities.

With small financial resources, the revising and repairing of the buildings was a hard problem. The Service Committee became persuaded that the experiment deserved backing, and accordingly recruited a small group of fifteen campers for the double task of renovating the buildings and doing some research into settlement possibilities. This group was composed of people from several different states and from widely differing experiences. About half of them were Friends and three were Negroes. They were teachers, social workers, and students, with at least two undergraduates, and one trained nurse. They lived in the Mission building, worked in the heat and sometimes filth of old and dark houses and yards, and put in long hours of discussion and study on their housetop in the evenings.

III.

The American Federation of Full-fashioned Hosiery Workers has sponsored the building of the Carl Mackley Houses in Juanita Park, Philadelphia, an open neighborhood which is surrounded by mills at no great distance. These are the first workers' apartments to be finished under the Federal Housing Administration, and although they have come short in some ways, notably in rates of rental, they are still an exhibit of significance. The fact that they exist as the achievement of a trades union, furnishes an example of what the intelligent union, which has won itself a position of strength from which it can command a vision beyond immediate alleviation of wage—and working conditions—may do in branching out into activities which amplify the lives of its members.

The leaders of this housing development proposed that a Friends Service Camp should build a playground on a block opposite the Houses. The owner donated the use of the land and the Mackley management furnished tools and engineering advice. It was understood that the playground was to be, not a perquisite of the already favored residents of the Houses alone, but was to be developed as a common meeting ground for the Houses and the other citizens of that section.

A few days before the camp was to open, the management of the Mackley Houses decided that in view of the racial feeling existing among hosiery workers, they could not allow a bi-racial group to live in the apartments, three of which they had already offered rent-free as a residence for the camp. Their advice was that in the interests of best relationships in the community, the inter-racial phase of the camp should be abandoned. They were none the less very helpful in aiding the work of clearing out a nearby ruined mansion to which the camp now felt it must move, and they provided the use of one apartment all summer where hot baths, ironing, and laundry could be accomplished and where one couple, who joined the group with two very small children, had their sleeping quarters.

The group at this camp was made up of twenty people, teachers, ministers, students, a biochemist, five children and two mothers. Their program, like those of the other camps, fell into two parts in addition to the physical labor. They combined with the Bedford Street Camp in the study of non-violent resistance, and they studied the textile industry, including the hosiery branch of it.

IV.

The fourth camp was one which the Friends Service Committee, with the headmasters of the Friends' Schools, organized for preparatory school boys from

(Continued on page 390)

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WALTER C. WOODWARD

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Digging Potatoes

By Rufus M. Jones

I HAVE been digging my potatoes this week, which is a customary occupation of mine in early September. "How are they turning out this year?" each neighbor asks, as he passes my field. "Very few in a hill," I answer, "but what I am getting are of fine size and quality." Every farmer hates to say to his neighbor, "I am having a run of 'small pertaters.'" That phrase, "small pertaters," especially with the addition, "and few in a hill," is a humiliating comment for a farmer to make on the labor of the summer, and it has come to be a national phrase for any kind of failure. "Oh, that is 'small pertaters,'" is as damaging a remark about any enterprise as an American can think of. It is used by an opponent to discredit a political adventure and it is applied in scorn to a religious movement which the user of the phrase wishes to belittle. "Few in a hill" is no disgrace, but "small potatoes" would have left me very unhappy over my crop.

As I dig out my rows of potatoes, I reflect on the uncertainties of a farmer's life. If he has a large yield, a fine crop, the chances are that he will get a low price, since the market is likely to be glutted with a supply, and if he has a poor crop with a high price he will have the hard luck of not having much to sell. One summer I raised a thousand bushels of what even my envious neighbors called, "beautiful potatoes." But I lost two hundred and fifty dollars in the operation. There were so many potatoes that year that mine brought a pitiful price, after the long battle with weeds and potato-bugs. This year the price may be high, but that will do me no good, as I have so few to sell!

Next year the potato crop is to be "controlled" from Washington. What an infallible mind it will take in the agricultural department to satisfy the potato grower! If he fails in the future he will no longer growl about "the defeats of Providence"—he will charge all his failures to the political party which is responsible for the country's crops. It would certainly take a bold man to shoulder the burden of crop purveyor to the American farmers. As if the complications of a protective tariff, or the intricacies of the banking system, or the mysteries of a single or double standard in currency, were not enough to worry

the life out of the aspiring politician, he has now on top of all the other complications to decide how many bushels of wheat, how many bales of cotton and how many barrels of potatoes the farmers of the country may raise.

I should feel about undertaking that problem very much as the bibulous man in London felt about hunting big game. He was returning home late at night over-charged with drink and saw in a window the advertisement of a man who wanted to find a companion to go with him to hunt big game in Africa. The inebriated man knocked at the door of the house. A man of powerful build opened the door and said, "What do you want?" "Are you the man who wants somebody to go with him to hunt big game in Africa?" "Yes, I am, but what do *you* want?" "Well, I jest wanted to tell you, that I wouldn't go!"

But my soliloquy on potato-digging must not end on puzzlements about crops and prices and economic control, all of which are matters far beyond the range of my poor little head. I want to turn to the diviner possibilities of potato-digging. My potato field looks out on a surrounding world of consummate beauty. There are intervals in my digging when I look up and out, and feel invaded with joy. I am moved deeply enough when I reflect that a tiny piece of potato, with a single "eye" germ in it, planted here last Spring, has silently through the Summer produced for me by the invisible forces of life this hill full of potatoes. The mystery and wonder of this invisible life-push are enough to give me a sense of awe and a silent hush of worship. But beyond *that*, and all around me in every direction, billowing from the distant spaces of lake and mountains, fields and forests, come sights of beauty with which this strange old world of ours, by a gift of free grace, floods our lives.

I have my moments in the potato field when, as in Millet's *Angelus*, eternity breaks in and glorifies the common, every day scene. That is the simplest and most rustic great picture in the world. Two humble peasants, poorly clad, are standing in a potato field. There is a wheelbarrow, a basket, a potato fork and rows of undug potatoes. Nothing could be more commonplace. But the whole scene is lifted into eternal significance by the artist. The peasant boy and girl

have reverently bowed their heads in silent prayer and they have glorified their humble labor with a touch of eternity. They have been called from their toil to the hush of prayer by the angelus bell in the distance. I need no angelus bell. The mysteries of life, of seed-time and harvest, of growth and maturity, and the spell of beauty in my rural world, are enough to send me to prayer and to make me feel eternity here in the midst of time.

Then, too, I can never forget that it was in a

potato field that I had my "Pendle Hill" vision of "a people to be gathered." I stopped as a boy in the middle of a potato row and said to my father, "I have made up my mind, father, to go away from home this Autumn to prepare myself for my life-work." It is not important to repeat the conversation which followed: The real point is that there, in that rustic field, I felt the larger meaning of life break in on me and in that eternal moment I saw my future open before me.

Friends at the Crossroads

By W. Perry Kissick

At the September session of Whitewater Quarterly Meeting held at Richmond, five Friends discussed the subjects to be presented at the Five Years Meeting, October 22 to 28, by the various commissions. This paper constituted a part of the discussion of the Mind of Christ on Human Relations. Perry Kissick, of the Earlham College Faculty, is a member of the sub-commission on the Individual and the State.

THE church at large has often been very slow to discover and to apply the implications of the message of Jesus to human relations. At times it has even made martyrs of those who have tried to do so, or has used the more subtle method of a "whispering campaign" against them or of withdrawing financial support from them.

This opposition to the efforts to incarnate the principles of Jesus in human relations has seldom been due to lack of zeal for the externalities of Christianity. There have been no more zealous persons than those who imprisoned seventeenth century Friends, or those who would now stifle the modern prophets of a new social order. And, strangely enough, not all of these present-day opponents are outside of the Society of Friends as one would suppose them to be, judging from the logic of the historic Quaker position.

Of the many reasons for this opposition a few may be mentioned. It has been due, for one thing, to the decline of first-hand religious experience, elastic and sensitive to the needs of a constantly changing human scene. For this, has been substituted a set of dogmas and creeds which put religion in a strait-jacket, keep it remote from real life, and, since they rest upon the basis of other people's experiences, come to be held in a purely formal way, though regarded with great veneration as having a strange magical power. Such dogmas and formulas are likely to be logical declarations of abstract ideas to which people cling long after new knowledge has made them untenable. They will be found to concern themselves with religious conceptions of the type which naturally accompany a simple agricultural society whose problems of human relations are relatively simple as compared with our own time. They are frequently dominated by a strong, other-worldly note, and fail to see the utility of religion for this world here and now, as a means of saving us from unhappiness, death and destruction.

The real Jesus takes the form of stone images enthroned as decorative work for fine cathedrals. His spirit becomes embalmed in ritual which becomes especially noticeable on such style-show days as Easter Sunday. He is worshipped on a level not much above that of the fetish which

primitive tribesmen regard as sacred objects which, if touched or carried, may save them from disease or enemies, or bring them good luck.

These are the symptoms of the institutionalization of religion so that it becomes bent chiefly upon preserving its existence as an organization rather than as a dynamic leaven. Church members are happy to have ministers who devote themselves assiduously to efficient administration and to making the wheels go 'round. They become distressed by those who seek to live like Jesus and put his dynamic, revolutionary principles into operation in a world whose paganism permeates the membership of the organization itself.

Then, again, when a serious attempt is made to apply the principles of Jesus to human relations, it is apt to make many popularly accepted features of our social life seem doubtful, and to put in a questionable light the practices of churchmen in many of the everyday affairs of life. Such things, for example, as the churchman's means of making a living, his political relations, special and corrupt control of which is too often closely related to his means of making a living, his emotional prejudices concerning the relations of his nation with other nations, or his notion of his own superior position in society as contrasted with that of another class or race. These and other similar matters he regards as without the scope of religion, and woe to the minister who seeks to measure them by the Sermon on the Mount. He becomes, in the eyes of respectable persons, a "radical" and dangerous person.

Only this summer, a small group of wealthy Methodist laymen met in Chicago to organize for the purpose, so the spokesman said, of keeping "a watchful eye on radicals within the communion." They appealed to individualism as a means of settling the "responsibility of man to man and man to God." They were earnest, sincere men, who believed that they were preserving real religion, but in reality, and perhaps unknown to themselves, they were men who were fearful that if the pulpit endeavors seriously to discover the mind of Christ for human relations today, their position of power and dominance in society may suffer. That, we should note, was the most significant reason why the Pharisees opposed Christ and sent him to the cross. Such an individualistic conception of religion is entirely inadequate to meet the social character of modern life.

May we turn now to the question of why Friends particularly should be deeply interested in discovering the mind of Christ for human relations. Let me suggest three reasons:

1. Because the concern that men get on together upon

a plane of brotherhood, that human relations be in accordance with the "new law," was one of the chief things with which Jesus concerned himself. The heart of his message is summed up in the statement, "Thou shalt love the Lord thy God and thy neighbor as thyself." And his definition of "neighbor" was no narrow "me and my son John" definition. To him, human relations were no longer to be on "an eye for an eye and a tooth for a tooth" basis. As the late George Burton Adams has well pointed out, one of the great contributions of the teaching of Jesus to western civilization is that there ought to be an unbreakable connection between religious belief and human conduct. Jesus was the supreme example of an optimist in his attitude toward those with whom he tried to have relations on a human level. As Rufus Jones has often said, he believed that "all men are potential sons of God." In Quaker terminology, he believed in the Inward Light and perceived its implications for human relations. He was not slow to denounce those who sat in high places and looked out chiefly for No. 1. If the Pharisees had had such things as coupons to clip which had been made possible by the existence of sweated child labor, or war munitions, or liquor, or tobacco industries, does anyone think he would have hesitated to include the words, "coupons," "child labor," "grasping profiteers," in his vocabulary, any more than he hesitated to use the vocabulary applicable to the sins of that day? He cared enough about human relations in the field of international relations so that he went to the cross rather than become the "son" of the great Hebrew soldier, David, and lead an army to deliver the Jews from the control of Rome, as he was importuned to do.

2. Because Friends have a record, and are known to the public today, mainly as a result of their interest and work in the field of human relations. If one were to examine the magazine articles about Friends written during the past twenty years, he would find that practically all of them have either praised or criticised us because of our efforts to apply the mind of Christ to human relations. In this respect the work of the Service Committee occupies a notable place. It was a sense of the connection between the mind of Christ and human relations which led William Penn to discard his sword, which prompted many a less well known Friend, then and on down through the American Revolution, the Civil War, and the World War, to declare that conscience is higher than any outside authority, which led Friends into work for criminals, slaves, Indians, and war-torn, suffering humanity, and which made them champions of the cause of sobriety and freedom from the liquor traffic. These are the things which have made us known to the world at large, and if it were not for them, if it were not for our efforts, however feebly and inadequately made, to apply the mind of Christ to human relations, we would have become an absolute nonentity in the world today. And I venture to say that to the extent that we depart from this path we shall become an absolute nonentity as a religious group.

3. Because, even if Jesus and earlier Friends had cared nothing about human relations, we, in our world today, have no alternative. Life is becoming increasingly social. It is becoming even more impossible to live one's life alone, as did St. Simeon Stylites on his pillar in the desert. A bank failure in little Austria a few years ago reverberated in London and Indiana and California, and the effects of it we shall feel for many a day. Trouble between almost unheard of Ethiopia and Italy brings conflict between Italians and Negroes who happen to live on opposite sides of a street in an eastern American city. All kinds of ideas are scattered promiscuously by the loud speaker in our very living rooms. No longer may we be Robinson Crusoes. We may attempt to mind our own business, keep our

homes together, and give our children an opportunity when crash!—comes a depression, or a drunken driver; or boom!—comes a war, and we or our children or both may have our lives and hopes blighted forever. As Harold Laski has well said, "Science has made social conflict the parent of social disaster." Unless religion, therefore, concerns itself with human relations and their resulting conflicts, it is refusing to take hold at the point where most of the values which Jesus taught are in danger of extinction. Moreover, if religion does not meet the needs of men, they will turn from it as many members of the laboring class have done in Russia and elsewhere.

The Society of Friends is at the crossroads today as much as at any time in its history. Which road will it take? Will the Society of Friends survive, or will it be institutionalized as the Friends Church?

There are at least two situations, historically speaking, in which the Church at large has had difficulties:

1. When it has upheld ideals which were in advance of its time. These ideals which have resulted in unpopularity, criticism or outright persecution, have frequently had to do with a way of life, with human conduct, with free, experimental, spiritual religion which led its exponents to desire to transform the human relations of its time to the best of their light. It is here that we find most of the early Friends, and, I fear, a diminishing percentage of the membership down to the present time.

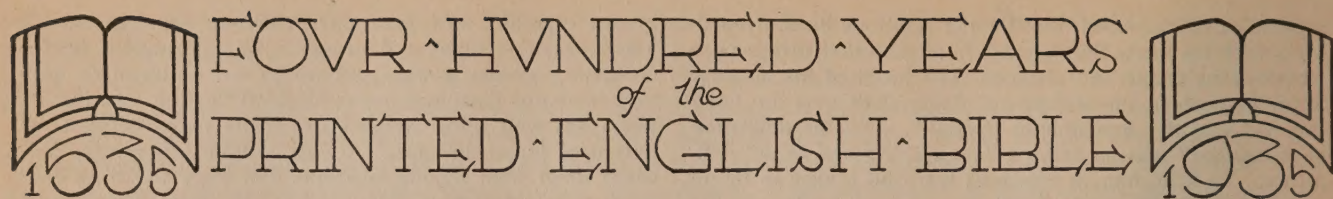
2. The other situation in which the Church has had difficulties has been when it has divorced itself from human relations and become a formal organization with much wealth and power but no dynamic message either for the individual or for the social needs of mankind. When the Medieval Church reached this position, a revolt finally ensued. When the seventeenth century seekers found that both the Protestant and Catholic churches were in that position—they revolted from both and set up the Society of Friends. The eighteenth century Church in France was an instrument to keep the privileged classes in power and to preserve an outworn political, economic, and social order. Revolt overtook it. The State confiscated its lands and destroyed its privileges. It became the object of the wrath and vengeance of the leaders, and sometimes of the masses of the new order of 1789 because it had failed to lead the way to better human relations. Precisely the same situation has repeated itself in Russia since 1917, and is going on in Mexico today.

Which way shall we choose?

Richmond, Indiana.

A Star Shines Through

Today, communism, fascism, and a weakened form of democracy, all flout human freedom and hark back to wornout autocracy as the best method of government. Our pagan civilization puts the premium upon practical achievement, rigorous efficiency, money-making and the enjoyment of superficial pleasures. The air is filled with hatreds and intolerances. On every hand we hear of wars and rumors of wars. The individual is filled with confusion and wanders about in a maze of doubt and despair. It is a dark world. And yet even in the midst of the blackness a star shines through. "We see Jesus," and in him we come to understand what God is like. Let us, then, look at our present scene through the eyes of our Lord. What do we see? We see a new enthusiasm for righteousness. The whole world is crying aloud for peace, and the essential wickedness of the war system is being mercilessly exposed. A new sense of obligation is driving out the demand for special privilege. We are becoming aware of our social sins.—L. O. HARTMAN.



America and the English Bible

By William W. Sweet, D.D.

Professor of the History of American Christianity, University of Chicago

This is one of a series of articles released by the American Bible Society in commemoration of the four hundredth anniversary of the first printed English Bible, which is being observed this Autumn.

IT is a fact of large historical importance that the appearance of the two most widely used of the early English translations of the Bible was contemporaneous with the beginnings of English colonization. The Geneva Bible, the work of exiled Protestant scholars who had fled to Geneva to escape Queen Mary's persecution, was in fact the Puritan's Bible, and because of its convenient size, its relative cheapness, together with its verse divisions and Calvinistic notes, gave it an immense popularity. From the date of its publication in 1560 to the outbreak of the Civil Wars in 1640, it went through one hundred and sixty editions, and was undoubtedly the Bible most in use among the first two generations of American Puritans. For many years the Geneva Bible held its own, even after the publication of the King James version, though the authorized version doubtless found greatest favor outside New England, but especially in the Anglican colonies. That these two great versions of the English Bible were available in America from the very beginning of colonization is a significant fact and helps to explain the influence the Bible exerted in American colonial life.

Not only in the realm of morals and religion was the Bible supreme, but in public affairs and in the shaping of social and political institutions, its influence if not equally large, was at least of great importance. One of the distinctive characteristics of the Puritans was their insistence on a strict conformity to the Old Testament precepts concerning Sabbath observance, a conception of the Sabbath which has prevailed throughout America until comparatively recent times, and which still persists in a modified form in many sections of the country. And whatever may be said in condemnation of the Puritan Sabbath, this needs to be said in its behalf: it played a large and worthy part in helping to save colonial and frontier America from complete secularization.

The influence of the Bible in public life in colonial New England is best illustrated by reference to the records. In the early laws framed by the Massachusetts General Court, the Bible is constantly cited as the authority. In 1741 John Cotton, the greatest of the first generation of New England preachers, drew up a proposed code of laws for Massachusetts in which marginal references to the Bible are given in support of each of the laws suggested. When the New Haven colony was formed in 1639, all the free planters, we are told, assembled to consult about settling civil government, and the first question was: "Whether the Scriptures do hold forth a perfect rule for the direction and government of all men in all duties which they are to perform to God and men as well as in the government of families and commonwealth as in matters of the church."

This was answered in the affirmative and it was voted unanimously that "the word of God shall be the rule to be attended unto in ordering the affairs of government in this plantation." In all the Puritan colonies the charters provided that colonial laws should conform to the English common law as far as practicable, but in the actual administration of justice, especially in the earlier years, common law practice was frequently set aside in favor of principles derived from the Old Testament.

In early New England legislation relating to education, it is clearly indicated that their primary purpose in establishing schools was that the Scriptures might be available to all. In the New Haven code of 1655, all parents and masters are ordered to provide means for the teaching of their children and apprentices in order that they might be able to read the Scriptures and to understand the principles of the Christian religion. Not only did the Bible serve as the textbook from which children were taught to read, it was the chief book of New England and was considered "the fountain whence has proceeded all the good which is to be found in other books." Taking the colonial period as a whole, the King James version of the Bible was easily first in its cultural and moral influence upon the "plain people" of English speech.

The Bible in the German printed by Christopher Saur Sr., the Dunker printer of Germantown in 1740-43, the first Bible to be printed in a European language in America, had a corresponding influence upon the German colonists, especially those scattered throughout Pennsylvania, New York and Maryland. As advertised by the Saur press, its price was eighteen shillings, but to the poor and needy, it stated, "we have no price." Later in the century two other editions were brought out by Christopher Saur Jr., and another edition was in the press and the sheets drying when the Revolutionary War came, and because of Saur's pacifism his press was wrecked and the sheets of the newly printed edition were scattered and destroyed.

During the colonial period, the publication of the English Bible in America was prohibited and the colonists were therefore dependent upon the mother country for their supply. As a result English Bibles were scarce and high priced. Indeed it is estimated that at the opening of the American Revolution there were not more than four millions of Bibles in the whole world, and as a result of the disturbances attending the opening of the War for Independence, the supply from England was cut off entirely. The question of the scarcity of Bibles having been brought to the attention of the Continental Congress in 1777, through a Memorial, after investigating the possibility of printing the Bible in America, and being convinced of its impracticability, the Congress recommended that its Committee on Commerce import, at their expense, 20,000 English Bibles from Holland and Scotland. Five years later Congress endorsed the first English Bible printed in

America, that of Robert Aitken of Philadelphia, stating: "That the United States in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken." Following the appearance of Aitken's Bible in 1782, other American printers were encouraged to undertake the task, and by the end of the century at least ten American editions of the English Bible had appeared, included among them being a Douay (Roman Catholic) version, which was published in Philadelphia in 1790.

Among the most serious problems which confronted the Christian forces of America at the beginning of the national period were those which were directly or indirectly related to the movement of population westward. One of the great questions to be decided upon this immense stage was whether the new American nation was to be Christian or pagan. And no single factor had a larger part in determining what direction the nation would take than the widespread distribution of Bibles throughout the West, which began on a vast scale with the opening of the nineteenth century.

The religious destitution in the early West and the scarcity of Bibles among frontier people, was brought to the attention of the older sections of the nation in the early years of the nineteenth century by the two famous tours of Samuel J. Mills and his two associates, in 1812-13 and 1814-15, and was one of the principal influences which led to the formation of the American Bible Society in 1816. Local Bible Societies had been formed numerous in the East previous to this time, but their aim was little more than to supply local needs. The formation of a national

society dramatized the great national need and the aim of the Society, to place a Bible in every home in the nation, was soon on the road to fulfillment.

It would be difficult to overestimate the influence of the Bible upon the cultural development of the great region west of the Allegheny mountains, to say nothing of its direct religious influence. The connection of religion with higher education in America has always been intimate, and this was especially true of this new West. The place given the Bible in practically all the early western colleges and universities, whether founded by the churches or the states, is typified by the following statement from the inaugural address of the first president of Miami University (1824):

"The Bible is the source of all intellectual as well as moral strength. . . hence the Bible, the study of its histories, of its doctrines and morals, of its prophecies, of its institutions, shall be connected in the Miami University with the study of all other systems. . ."

Every American frontier was in pressing need of moral restraint and guidance, and all the great frontier churches rigidly enforced the scriptural standards of morality. The church courts, organized and conducted on scriptural models, were the principal guardians of the conduct and life of the people. Perhaps the name "Bible Belt," given in derision to the great region west of the Allegheny mountains is, after all, no misnomer. For here the Bible has exerted an immense influence upon the lives and conduct of the people, which may help account for the fact that here is to be found the smallest percentage of illiteracy and the largest percentage of college graduates to be found anywhere in America.

Iowa Yearly Meeting

By Cora M. Mattison

THE seventy-third annual assembly of Iowa Yearly Meeting convened at Oskaloosa, Iowa, August 19 to 25, 1935. The attendance was good and a spirit of interest and unity marked the business sessions. The dominant theme of the opening session of the Meeting on Ministry and Oversight—the need of deepening the Christian life in the individuals who form the membership—was emphasized in various ways throughout our gathering.

Clerks were chosen as follows: Presiding, Percy M. Thomas; Recording, Cora M. Mattison; Reading, L. Willard Reynolds; Announcing, J. Paul Hadley.

From the statistical report a few items may be of interest. In Iowa Yearly Meeting there are thirteen quarterly meetings and sixty local meetings. The total membership is 7,510, a gain of 105 over last year. The expenditure for home work was \$41,086.83 and for United Budget enterprises \$5,201.75.

Visiting Friends welcomed to our sessions and fellowship included Errol T. Elliott, representing the Five Years Meeting, Merle L. Davis of the American Friends Board of Foreign Missions, Lenore Goodenow of the Philadelphia Young Friends Movement, Lauren A.

and Bertha Phinney of Nebraska, Charles O. and Olive Whitely of Kansas, Dr. B. F. Andrews of Evanston, Illinois, and J. H. Langenwalter of Kansas. The presence and messages of these Friends added much to the meetings.

The reports of the various departments of our work showed that throughout the year our committees have been diligent in their efforts to further the work of the church.

This year instead of having a single speaker present the subject of prohibition, an open forum gave opportunity for general expression, and many Friends told of conditions in their communities and of efforts being made to combat the liquor evil. Roscoe C. Coffin, who conducted the forum, told of the organized effort in Minneapolis to improve conditions. He urged the need of an active organization in each county, township, and village. Repeatedly during the discussion, Friends stressed the importance of teaching the children and youth both in the public school and in the Bible school the effects of alcohol and the evils the liquor traffic causes.

Two special lines of work to stimulate interest in temperance have been carried on by the committee. Declamatory con-

tests were held in local and quarterly meetings with the final on Friday evening of Yearly Meeting, at which time representatives from Bangor Quarterly Meeting won both the gold and the silver medal. An essay contest on some phase of the liquor question received a hearty response. An essay from Springdale Quarter won first place, and one from Pleasant Plain Quarter ranked second.

The Peace and Service Committee has been busy this year as usual in keeping the subject of peace and good will before people. Messages have been sent to congressmen urging support of measures to insure peace and wholesome relations among nations. One outstanding line of activity was the effort to cause individuals to make up their minds as to their position in case war should arise. The committee prepared a statement of purpose regarding participation in war activities and presented the matter in several meetings. Many people, after thoughtful consideration, have signed, thereby declaring that they feel they can take no part in war, if it should come.

Guy W. Solt briefly reviewed the activities of the American Friends Service Committee and showed that the Committee is interested in people who are in

need and distress. He also told of the Grinnell Institute of International Relations, which it was his task to arrange. There were in attendance 208, of whom 25 were Friends. Many teachers were present, and their influence and cooperation in the peace movement should result in awakened interest on the part of the youth with whom they work.

Our Mission Committee has endeavored to keep our membership interested in our fields through knowing the needs existing there and the work being done. "The Work and Problems of Missions" was discussed from the viewpoint of a layman by Clifford Meredith, and from the viewpoint of a secretary by Merle L. Davis. Some of us were surprised at the extent and importance of our missions—41 missionaries, 437 native teachers, 159 native Bible women, 173 other nationals assisting, 53 monthly meetings with a membership of 11,000 and an average attendance of 21,000, and 335 schools with 16,000 students. Six of our women who attended the Wichita Conference brought to us in a unique and interesting way "re-echoes" from that gathering. Additional interest in missions was created one evening when Merle Davis showed pictures of some of the mission work.

The report on Religious Education emphasized the need for trained workers and the importance of using the right sort of teaching material. While Friends have done a needed bit of work in preparing quarterlies for Juniors, it is urgent that there be suitable materials for students of other ages.

Dr. J. H. Langenwaller of Friends University gave the address on Religious Education. He emphasized the fact that for effective teaching there must be somebody who cares understandingly. "Unless I have it in my head and it goes to my heart, I can not teach it." He cited Deut. 6:4-9 as a most basic bit of religious education.

Our General Superintendent, Richard R. Newby, has had a year crowded with opportunity and responsibility, and to carry on his work he has had to travel a great deal. Through his efforts he has been able to make many contacts and meet many needs. His reappointment bears testimony to the fact that the Yearly Meeting appreciates his service.

During the year some prospective ministers have been under the observation and guidance of the Committee on Recording and Training Ministers. At this session the Yearly Meeting approved the recommendation of the committee and recorded Clayton Quackenbush of Spring Valley, Minnesota, and Chas. F. Thomas of Union, Iowa, as ministers of the Gospel. Richard R. Newby conducted a brief service of recognition using the text, "Ye

have not chosen me, but I have chosen you."

Following the report of the Committee on Pastoral and Evangelistic Work, W. A. Winterstein of the Iowa Rural Religious Work Council spoke on "The Road We Are Traveling." He reminded us that, so far as records show, one hundred years ago this year the first religious service was held in what is now Iowa. Since then the things that Friends stood for at that time have almost all been brought about: abolition of human slavery, equality of sexes in religious matters, religious liberty, practical guidance of the Holy Spirit, world-wide peace, opposition to war. On account of the ease of getting together because of cars and improved roads, the church has an opportunity to integrate its program with every other character-building program in the community. He told us that most of our difficulties are within and are due to inertia. There is the challenge to attempt great things in order that there may be great growth.

On Friday, instead of the devotional half hour, a memorial service was held for three ministers—Giles Youngquist, Josiah Hockett, and George C. Pyle—and for other workers who have passed away during the year. Many Friends bore loving tribute and sincere testimony to the inspiration and helpful influence of these faithful servants of God.

At the session devoted to the educational interests, H. Randolph Pyle, President of William Penn College, read his report of the year's work and spoke briefly. In spite of the unfavorable crop conditions during the past year, the enrollment has remained practically the same. In scholastic, athletic, forensic, and religious activities the students have maintained good records. The Peace Patrol, a new organization of students interested in peace, traveled extensively about the State, speaking in high schools, churches, and luncheon clubs. In finances the College shows a marked improvement, but there is urgent need that friends of the College increase their giving in order to provide funds to carry on the work efficiently.

Following the reports, three students discussed the following topics: My Ideal for Penn, Robert Rinden; Ideal Relationship between Penn and the Community, Eleanor Hook; Ideal Relationship between Penn and the Yearly Meeting, Paul McCracken.

Throughout the week the young people were not only sharing in the regular sessions of the Yearly Meeting but were conducting discussions of their own where they expressed their concerns relative to the church and their part in the work. On Saturday afternoon they presented the reports of their work. Prob-

ably the outstanding accomplishment was the Young Friends Conference at Bear Creek in August, where almost two hundred interested young people spent three days in study, devotion, and fellowship. At this session Lenore Goodenow shared with us some of the experiences of a group of young Friends who last summer visited Friends in Europe.

Errol T. Elliott ably presented the program and interests of the Five Years Meeting. Iowa Yearly Meeting appointed its full quota of delegates and alternates as follows: Richard R. Newby, Roscoe C. Coffin, Frederic E. Carter, L. Willard Reynolds, Percy M. Thomas, Lorena Briggs, E. L. Hollingsworth, Blanche Conover, Cora M. Mattison, DeWitt Foster, J. Walter Eves, John Hadley, Charles Thomas; Alternates: Millard Jones, Carl D. Byrd, Anna Smith, Wm. E. Berry, Guy Hunting, Anna Albery, Clyde Coffin, H. Randolph Pyle, Frank Conover, Chas. D. Wood, Orval Dillon, Alvin Hoskins, Glenwood Stanley.

The importance of the ministers' wives was emphasized this year when twenty-five of them met at the local parsonage at the invitation of Esther Carter and there formed an organization with M. Emma Newby as president. Mrs. Ed. Thompson vice-president, Bessie Jones secretary-treasurer. The purpose of the group is good fellowship and encouragement.

The devotional meetings during the week were helpful and inspirational. The early morning meetings were marked by great freedom of participation on the part of those present. At one of the daily devotional half hours, Errol T. Elliott spoke on the Peace of God. At another, Lenore Goodenow spoke on the Search for Truth. On other days at this period of devotion and at the evening meetings, with the exception of Friday, J. H. Langenwaller brought searching messages based on a study of the life of Moses and the principles involved in the Ten Commandments. On Sunday morning his sermon, based on Psalm 121, was an appeal for personal commitment to God and his service. Charles O. Whitely, former General Superintendent, Sunday afternoon challenged the large audience to whole-hearted allegiance to God and dependence upon him.

A review of the week impresses upon one the great number of helpful things we heard, the new glimpses of truth that came to us, and the challenges to higher, nobler living that we faced. As Friends returned to their homes and places of service, certainly this inspiration and the high resolves formed here will bear fruit in renewed effort and fuller devotion to our Master and to the work of the church.

Western Yearly Meeting

By Mina McHenry

THOSE of us who attended all the sessions of the seventy-eighth annual assembly of Western Yearly Meeting, held at Plainfield, Indiana, August 19 to 25, felt that the Spirit which our faithful fathers of that early day knew so well, indeed hovered over us. Throughout the meetings the optimistic, forward-looking attitude prevailed. Each session more firmly convinced us that Friends have a great message for the world and that as we continue to see the vision, we shall not perish but our works will bear fruit.

The great number of visitors from so many Yearly Meetings was a revelation that there is a revival of the "Friendly concern to visit other Yearly Meetings." Three foreign countries and ten states were represented by visitors: Bolivia, Jamaica, Palestine, California, Oklahoma, Kansas, North Carolina, New Jersey, Maryland, Virginia, Pennsylvania, Michigan, and Ohio. Practically every session brought new faces and among them many widely known Friends: Gervas A. Carey, Dean of the Biblical School of Friends University, and his wife Amy Carey; E. Raymond Wilson and Miriam Wilson of the Friends Service Committee; Anna Griscom Elkinton, Chairman of the Friends World Conference Committee; Alice I. Kennedy, returned missionary from Jamaica; Mildred White, former Principal of the Girls School, Ram Allah, Palestine; the Tamplin family, returned missionaries from Bolivia; Virginia Peele, President of the Women's Missionary Union of Friends in America; Catherine Stalker of the Friends' Rescue Home, Columbus, Ohio; Martha Kendall, office secretary of the American Friends Board of Missions and President William C. Dennis of Earlham College.

Leannah Hobson, a former member of Western Yearly Meeting, but now of Whittier, California, was with us throughout the sessions and led one of the meetings for worship Sunday afternoon as well as the Thursday morning eight o'clock meeting. We profited greatly by her wholesome, contagious, Christian enthusiasm.

The meeting on Ministry and Oversight, held on Monday afternoon, created the proper atmosphere for the following sessions. Albert L. Copeland, Clerk of the Yearly Meeting, ably spoke concerning "Leadership in Worship."

On Monday evening a public presentation service for Howard Ringer, Hazelwood, and Arthur Hendrickson, Nobles-

*"The Quaker of the olden time!
How calm and firm and true,
Unspotted by its wrong and crime
He walked the dark earth through."*

ville, ministers recorded last year, was conducted by Frank Stafford, Chairman of the Evangelistic and Pastoral Work Committee. Russell E. Rees, minister of the Union Street Friends Church, Kokomo, Indiana, addressed the gathering on the subject, "The Claims of the Ministry."

Gervas A. Carey, the devotional leader for the assembly, chose for his general theme, "And They Shall Call His Name Immanuel." Throughout the devotional services he impressed us anew with the fact that we need prayer groups that come forth with burning hearts of loyalty of purpose that will do God's will whatever the cost.

The reading of the London General Epistle aroused much interest as did those from other foreign meetings. For the first time Western Yearly Meeting received an epistle from the conservative body in Canada. We appreciated the epistles, both foreign and those from meetings within the states. Our sympathy was especially aroused because of threatening war, and economic conditions which provide a common bond for Friends everywhere.

The report of the Bertha Ballard Home Association showed an improvement in general financial conditions of that institution. The committee supervising the work of the Home deserves congratulations for the splendid work done during the past year.

The memorial hour revealed the sad fact that several who have been faithful and efficient workers in the Yearly Meeting have been summoned to their reward. As we reverently listened to the expressions of appreciation for the work of these departed friends, we felt with the poet who said,

"I cannot say, and I will not say

That they are dead.—They are just away."

As usual the report of the Committee on Prohibition and Public Morals was heard by a large and deeply interested audience. The committee charged "the complete failure of repeal" and asserted that promises of national and state officials have been ruthlessly broken. The committee also protested the use of the word "Quaker" as a brand name for whiskey and recommended that a formal

resolution be forwarded to the distillers using the name. Fessenden W. Lough of Carmel, Indiana, who spoke on behalf of the committee, contended that prohibition at its worst was much better than the license system at its best.

Anna Griscom Elkinton, who is visiting a number of Yearly Meetings in the interest of a second World Conference of Friends in 1937, ably solicited our support. She emphatically called our attention to the three forces opposing the Kingdom of God: the spirit of nationalism as seen in many countries, the growth of atheism, and the philosophy of force. The objectives of the Conference are two fold: to seek for a clearer vision of the Kingdom of God, a new and deeper spiritual baptism, both as individuals and as a corporate body, and to convert our vision into social action in the face of the problems of Christian living in the world today.

E. Raymond Wilson of the American Friends Service Committee, spoke of the great work that Friends are doing, not only abroad, but also in the United States in the mining camps, in the rehabilitation and recreational projects as well as in the promotion of nine Institutes on International Relations held the past year.

Dr. W. R. Reynolds of Asbury College, Kentucky, speaking in behalf of the Committee on Literature and Peace, said, "Today is the darkest since 1914. All safeguards have broken down. There is, however, the optimistic side. There is still the belief that Satan and evil men shall not always thwart the plan of God—that's a solid rock upon which we may stand."

Thursday's program began at 6:30 o'clock with the annual missionary breakfast. Florence Lockwood, director of music of the Yearly Meeting, and one who is looking forward to service in the mission field, spoke impressively, and Alice I. Kennedy, from Jamaica, gave an interesting account of what she as a missionary had found to do.

"Vitalizing the Christian Message" was the subject for the year's work of the Committee on Religious Education. The committee sponsored the memory work and essay contests and after the recognition of winners, presented Marie Cassell in an earnest address on "Christian Education." E. T. Albertson, President of the Indiana Council of Religious Education, made a plea for well-trained, enthusiastic, more aggressive leadership for boys and girls. This re-

quires a rededication of self for service.

Gervas A. Carey solicited our prayers for the proposed new department in Friends University. He spoke concerning the need for and development of a graduate Biblical School to provide further training for those engaging in Christian work, primarily pastoral.

The report given and the slides shown of our Indian Mission fields by Ruthanna M. Simms were particularly interesting to us because they pictured the specific work of some of our members. The Woman's Missionary Union reported a gain in missionary work, both in the number of organizations and members.

L. O. Brown gave a Stewardship chalk talk immediately following the stewardship supper. Mary Evelyn Morford and Berniece Short, first and second place winners in the Stewardship Essay Contest, read their essays at the Thursday evening session. The concluding number of the program was the pageant, "What Owtest Thou Thy Lord?" presented by the Hortonville Meeting.

President William C. Dennis of Earlham College reported that the past year had been one of progress, educationally and spiritually. He reminded us that the best argument for any school is its graduates. The alumni of Earlham College provide sufficient argument for that institution because great numbers of them are efficiently filling responsible positions.

Elizabeth Peacock and Orville Johnson, members of the class of 1933, gave brief addresses on "Quaker Education at Earlham and What It Has Meant to Me." Marianna Brown, a former member of the faculty of Earlham and also a member of the Board of Trustees, in her own interesting style entertained the guests at the annual Earlham dinner.

The report of the Committee on Young Friends Activities was encouraging. It showed thirty-eight organizations with a membership of 902. Thirteen of this number are anticipating the work of the ministry.

Harry G. Rowe, Superintendent of the Young People's Division of the Indiana Council of Religious Education, held a conference for youth, on Wednesday, Thursday, and Friday afternoons following the regular sessions. The great number attending was evidence of the keen interest. In his Friday evening address before the Yearly Meeting, he emphatically declared that young people must have three possessions: enthusiasm for the things that are right, one great impelling purpose, and devotion to a cause.

The Junior Department of the Yearly Meeting, under the leadership of Marie Cassell and Ruth Haworth, held its sessions regularly each day. The total enrollment was fifty-five with an average attendance of twenty-seven. The entire

group assembled reverently for the business session and devotional period, after which they divided into two age groups. Other features of the Junior Department included Bible lessons, Friends History and Principles, music, handwork, and recreation. The entire group, part of which was attired in Quaker bonnets and broad-brimmed hats, visited one session of the Senior Yearly Meeting and presented a short playlet. Two of the group presented phases of Friends history.

The report of the Committee on Reading Course stated that 149 children, 159 young people and 440 adults participated in the course last year, reading a total of 2372 books. Forty-two persons qualified for recognition and fourteen meetings for honorable mention. The Yearly Meeting voted for the separation of the Literature and Peace Com-

mittee and the creation of a new Literature Department which will incorporate the work done by the Reading Course Committee.

After much deliberation, the Yearly Meeting voted to request the Five Years Meeting to consider a change in our Uniform Discipline, to the end that the distinction of active and associate members be eliminated, thus restoring birth-right membership.

The report of the Finance Committee caused earnest consideration on the part of the Yearly Meeting and many expressions of appreciation for its splendid work were given. Thirty-four of the thirty-eight members of the committee reported for duty, and earnestly and prayerfully worked at their task. If the same spirit pervades the Quarterly Meetings, surely our financial obligations can be met. Since the Yearly Meeting voted to secure the services of a Yearly Meeting Superintendent, the obligations will be greater but careful planning and working will bring desired results.

Sunday brought many Friends to the worship services which began at eight o'clock with Marie Cassell conducting the meeting. Three sections of the Bible School were held, with E. T. Albertson leading the adults, Milton Hadley the young people, and Marie Cassell the children. The three morning simultaneous worship services were conducted by Thomas Wilcoxon, Norval Webb, and Gervas A. Carey; the afternoon services by Blaine Starbuck, Russell E. Rees, and Leannah Hobson.

As the curtain was drawn on the final session of Western Yearly Meeting, we experienced that feeling expressed by Wordsworth: "And I have felt a presence that disturbs me with the joy of elevated thoughts."

SUGGESTIONS WELCOMED

Friends and others interested in the Christian Pacifist approach to life have probably never been more pressed to think and work out the varied implications of their position than they are today. On what substantial bases can individual lives and true social change be founded? On all sides thoughtful and able leadership for a consideration of these issues is greatly in demand. The course at Pendle Hill for the coming year under the direction of Richard B. Gregg and others is particularly well adapted to serve this need. Limited scholarship assistance is available. Concerned Friends are asked to call this opportunity to the attention of those who might be interested in making arrangements to attend for a part if not all of the year. Suggestions are welcomed. Address Joseph E. Platt, Pendle Hill, Wallingford, Pennsylvania.

GOOD BYE, CABIN

BY UNCLE HENRY AND AUNT MELISSA

Little cabin in the wildwood
Standing on a gentle slope,
Where so oft has happy childhood
Wrought some fancy weft of hope.

Little Mecca of their dreamland
Where Life's clock was always noon,
Where the fancies of their dreamland
Float adown the stream too soon.

There our cares were lost in pleasure
Of a museful, questful kind;
There our cups were caused to measure
Golden treasures of the mind.

There we met the God of Heaven,
And we worshipped at His shrine,
Heard His voice in thunder riven
And His whisperings Divine.

Read His word, and thought together
On the wonders of His plan
Of Redemption from the heather
And the mire about the man.

Here we heard the forest vesper
In the stilly hours of night
When the golden orb of Hesper
Shed upon us wondrous light.

Good bye cabin by the highway
Worn to dust beneath the wheel,
While near by the leafy byway
Greets no more our shodden heel.

Stand there in thy whited vesture,
Drink the love lilt of the sky
Pointing with some silent gesture
To the weary passer-by

How to reach the Highland Gardens
Just beyond Life's rocky road
Where the watchful angel wardens
Lift your cloak and take your load.

"Fellows Nest," Bella Vista, Ark.
September 1, 1935.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



CREATIVE CHRISTIANITY

BY SHAILER MATHEWS

Cokesbury Press, \$1.50

Dean Mathews, in this his Cole Lectures for 1934, has added another to his already long list of valuable books. He was one of the pioneers in the modern presentation of the so-called "Social Gospel." This book is truly a social message, but not of the usual type. "The present lectures are an attempt to point out the areas within which the influence of Christians must be felt if Christian principles are to triumph over trends toward pessimism or coerced uniformity." He has pointed out the road Christians must take if they carry their faith into social situations.

"Christianity is not a philosophy but a religion," and as a religion it seeks to get individuals to find a relationship with God which will give protection from evils, satisfaction in material needs, and peace for the soul. Religion will thus become dynamic and creative. It will recognize the individual as "the focus of creative Christianity," but he must not leave untouched those relations and influences in which the individual must live. "A Christian social order can be built only by Christians." "Love of one's fellows engenders an enmity to that which hurts one's fellows," therefore evils must be ended. "The idealism of Jesus was militant. He denounced as vigorously as he evangelized."

In succeeding chapters he points out that Christianity must create moral discontent with all evil. The Church is the agent of creative Christianity, but it is not the end. Christianity is as a ferment socially. This is true of both the individual and the group. Christianity contacts culture. It must learn to use the values of culture. The Church will "impregnate social processes with the faith that love is a practical basis for human relations because God is love."

EDGAR H. STRANAHAN.



UNEMPLOYMENT—SOME POINTS OF ATTACK IN LESSENING IT

EDITED BY JOSEPH H. WILLITS

The Friends' General Conference, held at Cape May, New Jersey, in 1932, appointed a committee to prepare a statement of measures which might be taken toward building a social order in which there would be less unemployment. The pamphlet here reviewed is a summary, edited by Joseph H. Willits, of the re-

port finally issued by this committee. It is an admirably concise and thoughtful survey of the issues involved.

Friends' interest in unemployment today is a natural outgrowth of the long record of social welfare work—in prison reform, in fighting against slavery, and the like. It is also the logical result of a practical religion which is not content with the mere affirmation of beliefs and pious platitudes, but insists on the necessity of carrying its principles into individual and social action. In spirit and in content, therefore, this brief report is a genuinely Friendly document.

It rightly emphasizes that unemployment is both a moral and a technical problem. Morally, it calls for courageous abandonment of selfish personal interests in deference to the general welfare, and for tolerance towards points of view emotionally different from our own. But moral courage alone will not accomplish the task. We must appreciate the technical problems involved, and be willing to study patiently and make progress slowly. The Society of Friends can help by encouraging education and research, by giving support to projects which make for economic stability, by participating individually in public affairs, by developing ethically and technically competent leaders, and by aiding in direct unemployment relief.

The report favors reform within the framework of our present economic system rather than the replacement of that system by some other one, such as socialism or fascism. Specifically, it advocates a number of measures of reform along four general lines: Political and economic policies which make for war must be striven against; we must encourage international trade by international monetary stabilization and tariff reductions. Excessive fluctuations of our domestic money and credit must be reduced by a "unification of our banking system" and "a central agency to direct credit policy which is as competent and as independent of political or private influence as is the Supreme Court." We must strive for more flexibility in our economic structure, especially by abandonment of monopolistic or other forms of artificial price fixing. Finally, we must not be carried away on waves of optimistic speculation with their inevitable aftermath of depression and pessimism. "There must be developed more widely in people that kind of inner self-control—for which Friends have al-

ways stood—which tends to make people impervious to mob optimisms and mob pessimisms." Notwithstanding these measures, it is recognized that we will not soon solve the problem; therefore, we must help by unemployment insurance to provide relief for those who are the victims of unemployment.

These proposals will not satisfy those radicals who believe that nothing short of revolution will meet the problem of unemployment, but they will commend themselves, for the most part, to those of more tolerant leanings. They are in accord with the thinking of competent authorities, and they are in harmony with the spirit of our Society.

RAYMOND T. BYE,

Professor of Economics,

University of Pennsylvania.

Copies of the pamphlet may be secured at five cents each by addressing Friends' General Conference, 1515 Cherry Street, Philadelphia, Pennsylvania.



THE THEORY AND PRACTICE OF QUAKER MISSIONS

BY D. ELTON TRUEBLOOD

Friends Book Store, Philadelphia, 25c

These studies are developed under five subjects: The First Missionary Urge of Friends, Modern Quaker Missions, The Criticism of Missions, The Basic Missionary Motive, and Problems Peculiar to Friends. They were developed through an extended study by the Philadelphia Yearly Meeting's Board of Missions, with the author giving literary expression to them as the course proceeded. Their focus and point of view, therefore, lie largely within the experiences of Philadelphia Friends. Even so there is much which should stimulate Friends everywhere to rethink and clarify the Friendly point of view. They will not be satisfying to all Friends.

Their impact is definitely pro-missionary. The opening paragraph strikes the tone of the studies: "To ask, when did the Society of Friends adopt a missionary program, is to state the question wrongly. The truth is that Quakerism was a missionary movement long before it was an organized religious body. The Quaker mission is older than the Quaker church." Other pertinent statements will give a taste of the studies:

"The first Publishers believed they were 'sent' but not by a Mission Board.

"The Christian missionary has only one technique for restoring broken spirits and that is to bring them face to face with Christ.

"The concept of a non-missionary Christian is self-contradictory.

A group that is looking for something "different" in mission study will find it in this booklet.

ERROL T. ELLIOTT.

OUR YOUNG FRIENDS

— Their Plans and Purposes —

S. EMILY PARKER, Executive Secretary of the Board of Young Friends Activities

IT'S ALL OVER NOW! OR IS IT?

Summer is over! So are all the Young Friends Conferences, Camps, Rallies and special gatherings. For weeks, months, in some cases for the whole year, young Friends have been looking forward to the time when they would again renew their fellowship with friends of former camp and conference days; sing again the good old songs—play and swim and work; find again in vesper hour the old idealism mounting higher; decide in discussions that something must be done; and so on—the picture is familiar. But now it's all over, the last echo of the song has died away, friends have scattered and everybody has already sunk to the level of everyday living. Back to school, to college, to our own little meetings.

It's all over. Is it? Were those days of information and inspiration, woven through and through with fun and fellowship, planned only to be dreamed about when they were gone? Far greater purpose burned within the minds and hearts of those who planned for these experiences. They were not to be days relegated only to the realm of happy memories, not something to be looked back upon, but some place from which to start into new and larger experiences. Paul in one of his letters said something like this: "Have you had all these experiences for nothing?" Have you?

There were various experiences in each Yearly Meeting group, but there were some common purposes which must have been apparent in all gatherings of young Friends.

First of all, *information*. Whether it came in classes, in discussions, or through lectures, everybody learned something new. In some cases it may have been a new understanding of some difficult problem, a new approach to well known subjects, new knowledge of practices and principles vaguely known and still more vaguely understood, or perhaps new and better ways of doing things in our own young Friends groups.

Second, *inspiration*. Whatever form it took, whether in the solitary silence of an early morning watch or the singing with the group of some great vesper hymn, there must have come, at least to most, the desire to feel more of that Inner Presence, and the high resolve to translate those visions into reality in life action.

Last, and by no means insignificant, is *fellowship*. Young Friends from all

parts of the Yearly Meeting, and in many cases from other Yearly Meetings, came together to share. It is impossible to estimate the value of shared experiences. That sense of fellowship will come again and again with strength, with courage, and with joy to all who try to share throughout the seemingly less interesting and seemingly less challenging days of autumn and winter.

All over this country youth groups are talking about Christian Youth in Action and Building a New World. Not just one little sect or group but all youth groups. Will your group have an active part in such a goal? Then the summer isn't over. It has only set the pace. It has become a guide. You will continue to realize that to be informed is continually essential. You will therefore see to it that your classes and your discussion groups maintain a high level, for you will remember it is important that we make an *intelligent* contribution to our meeting, our community, and the world's needs. You will see to it that neither you nor your group simply sentimentalize over the topics you choose to discuss, whether they have to do with Jesus' Way of Living, Missions and World Service, Peace, Race, Economics, or any number of things you choose to consider. You will busy yourselves with undergirding your dreams with deeds and so help to make them come true.

Again, if in those gatherings, where it was comparatively easy to talk and plan great things, there was a need for giving time for developing inner resources and the inspiration that precedes action, how much more necessary that care be given for that part of the individual and group life, week by week, when vision seems dulled by routine cares!

Last of all, as the memory of that fellowship returns, you will know that it was not meant for those few days alone, but that through all your days both you and your group have become a part of a great and Friendly fellowship, and in the realization that you are a part of a body and a spirit larger than your own immediate group you will rise to take your place in this larger fellowship.

Sometimes a group may grow discouraged because it seems so little and alone, but as a part of a great purpose and a great dream there is new strength and meaning to its work. Therefore, out of the summer comes not simply memories, though there are many happy ones, but standards and challenges. The value of

these experiences may be tested not so much by what happened in the gathering as by what happens throughout the year. Is it over? What do you think?

THE LARGER FELLOWSHIP

Dear Friend:

Young Friends in Melbourne send heartiest greetings to young Friends in America. We are glad to learn of your interest in the work of young Friends abroad for it touches closely on one of our special interests—the promotion of international friendship and good will.

In Australia we have our problems and difficulties, perhaps the greatest being our small and scattered membership, which makes it difficult for us to hold any regular young Friends Meeting.

We would like to hear further from Young Friends in America for we think that Friendship should be interpreted more fully than ever before, and so much can be done in the name of Friend, that we surely have the key to many perplexing problems. We wonder if you feel as we do—that the seeking of doors to unlock with our key, constitutes a great adventure.

ERNEST A. ROBERT.

YE ARE MY FRIENDS

The letter from Australian young Friends says: "We think that Friendship should be interpreted more fully than ever before." A few quotations from John Mac Murray on this subject may help to stimulate our thinking further.

"In friendship, the personal things—warmth and intimacy of feeling—must be the springs of action.

"The cold impersonality of obligation is unprofitable. Jesus' view of life begins where duty ends; because Christian relationships are all intimate personal relationships.

"The more deep and real our friendships become, the more what looks like sacrifice from the outside is found to be the free and spontaneous expression of our own soul's necessity.

"The measure of our Christianity is the reality and depth of our friendship with men and women.

"Friendship knows no reservations; it gives not sympathy or comfort or advice to help, but rather itself. To be a friend is to be yourself for another person.

"What men need from us is love, not moving acts; friendship, not friendly service."

SO WHAT?

Two issues ago there was a check-up to discover how many interested young Friends read this page. As proof of interest it was suggested that it might not be too much to ask young Friends to drop us a post card. And what happened?

Well, the first one received said: "Yes, the Young Friends Page is read by us young Friends. I am now in my 79th year. . . . Young Friends are taking a greater interest in the work than they did fifty years ago." The second arrival read: "As I am but sixty-two years young I am replying to your request." And so on I might go, quoting a great number, but they are all of a similar note.

That we appreciate the loving interest of older Friends should never be doubted. That they are more interested in the affairs and concerns of young Friends than young Friends themselves is evidenced by the cards they so kindly sent in.

But what of young Friends themselves? Or will they be writing in, fifty years from now? Does it take that long for their concern to function?

After all this is a Board of *Young Friends* Activities, and it does seem a bit presumptuous for a Secretary, even one of as many summers—and goodness knows how many winters as the present one, to offer guidance and counsel to Friends of seventy-nine and sixty-two years.

We need to hear from all our Friends. We need the encouragement and counsel and love of older Friends, but we would like to hear from young Friends. I suppose we *could* wait fifty years, but I don't see how.

CLEAR LAKE CONFERENCE CLARIFIES THINKING

Fifty young Friends in conference at Clear Lake, Iowa, spent three days in mid-August considering certain phases of the two main themes suggested by the executive committee of the proposed World Conference of Friends. These two topics, in brief, are: Our need for a clearer vision of the Kingdom of God, and the opportunities for converting our vision into social action.

Peace, as perhaps the issue calling most urgently for social action, occupied our thoughts during the first day of the conference. Harry Terrell, Regional Secretary for the National Council for Prevention of War, Guy Solt, Field Secretary for the American Friends Service Committee, and two peace caravanners, students from Swarthmore College, Joseph Selligmann and John Wood, led us in our discussion.

After considering the international situation today, we tried to realize that perhaps within a few months our Society may be called to support another war. Since the last war, the nations have talked peace, but have failed to uproot the forces leading to international strife, and to support seriously organizations for international cooperation and understanding. As a Society we have

repudiated war and will seek to do so again in the event of another. Can we honestly refuse military service unless we have worked earnestly during peace time to prevent war?

Guy Solt spoke to a group of young Friends of high school age about choosing their life work. A group of more mature young people tried to clarify their thought on what constitutes religious experience, and on what that experience should mean in a life. Dr. Randolph Pyle, President of William Penn College, led the discussion.

We agreed that for some, conversion means turning about; for some it is a ceasing to drift and the choosing of a definite direction; and for all it is a continual deepening of the spiritual experience and service to God and man. The true Christian has a warmth, a poise, an inward peace, a desire to serve others, and courage to do the right as he sees it in the face of difficulties. His interpretation of truth in this rapidly changing civilization involves reading, study, and continual effort.

Real service is rendered only by those who have deep spiritual life. How to attain that life called forth serious thinking together. To learn to worship, to find the guidance of God, requires discipline of body and mind. The saying of a wise young student: "When I worship, first I quiet my outsides, then I quiet my insides, and then God speaks to me," we felt applied to all who strive to worship. And though we daily commune with God, we must not neglect corporate worship and responsibility.

Out of belief in the Inner Light, or "that of God in every man," comes respect for each individual. It follows that all men of every color are brethren and each is of value. War, slavery, and economic injustice are contrary to this principle. We must therefore work for their abolition, but to be effective, we must obtain spiritual power.

MIRIAM STANDING.

NEW COURAGE GIVEN FOR DAYS TO COME.

The summer session of Purchase Quarterly Meeting convened by invitation at the Yorktown, New York, Friends Meetinghouse on First Day, July 28. The meeting this year was of special interest because Yorktown Friends are celebrating the one hundred and third anniversary of the founding of their meeting.

This year the order of services was reversed. The meeting for worship was held in the afternoon while the morning session was devoted to a stimulating account of the contributions of Quakerism to the thought and service of our country and the world during the past one hundred years. The message was brought by George Selleck of Harvard Univer-

sity. He stressed as an outstanding implication of Quaker ideals, the belief in the preciousness of human beings. This results directly from the conception of "that of God in every man."

At the close of the morning session the Yorktown Friends served to all a most refreshing luncheon. An impressive feature of the afternoon session was the reading of the Queries at the close of the business meeting. This brought to all a deeper sense of the contact of religion with their daily lives. L. Hollingsworth Wood acted as Clerk for the day.

The meeting for worship which closed the Quarterly Meeting was a most fitting climax to the day's activities. It gave Friends opportunity to renew their spirits and to benefit from the spiritual food of which they had partaken. Closing with the friendly clasp of hands, all went homeward with a real uplift—and new courage for the days to come.

SOME CONCLUSIONS ON QUAKER HORIZONS

Eighty-four young Friends of Wilmington Yearly Meeting gathered at the annual Camp Conference held August 20 to 24, not far from Yellow Springs, Ohio, to discuss the pertinent question of Quaker Horizons. Special attention was paid in the sessions to the Friendly approaches possible in social, economic, and inter-racial relations. Under the capable leadership of James F. Walker, Principal of Westtown School, Elizabeth L. Hazard of New York Yearly Meeting, and A. Ward Applegate and Douglas L. Parker, pastor and member, respectively, of the Wilmington, Ohio, Meeting, some very definite conclusions on Quaker attitudes and activities were reached.

The report of the Findings Committee summarized the consensus of opinions voiced by young Friends during their five-day conference. Intelligent and effective participation in social relations is best attained, it was held, if based on an understanding of the underlying problems involved in today's social ills. Education as a potent weapon in changing the social order was stressed, and Friends were urged to make thorough studies of specific social problems. The importance of homes, built upon the highest conception of love and marriage, which provide opportunities for creative living on the part of all members was set forth as a prerequisite for individual efforts in behalf of community betterment. Advocacy of legislation which upholds social enterprises, with especial mention of the need for extended civil service reform, was sanctioned. While deploring the inadequacy of the present capitalistic system to meet modern economic conditions, the group agreed that for the present, evolutionary changes

were preferable to revolutionary ones. Young Friends were cautioned to be temperate in all things and to avoid inconsistencies between testimonies and actions in their dealings with those of other races.

In the afternoons persons of high school age met with James Walker to discuss Personal Ethics, while Elizabeth Hazard led the college group in its consideration of the same topic. Recreational activities arranged by Russell Lewis of the Springfield Meeting and Robert Hiatt of the Wilmington Meeting, and groups in orchestra under the direction of Harriet Haworth, in Quaker History under that of James Walker, and in Mexico with Douglas Parker and Poetry with Elizabeth Hazard, gave opportunity for expression of individual interests and talents. The evening lectures given by President Walter L. Collins, Burritt M. Hiatt, A. Ward Applegate, and B. E. Wright were stimulating. Worthy of mention, too, is the spirit of active interest and participation manifested by young Friends during the devotional and vesper services.

YOUNG FRIENDS CAMP ON GEORGIAN BAY

Imagine a lodge with smaller cabins and a tent in vicinity, a wooded hillside and a view of shimmering water, a group of young persons greatly concerned about the problems of the world and having a good time—and you picture the International Young Friends Conference at Camp Neekaunis on Georgian Bay, held July 27 to August 1. This year the Canadian Young Friends welcomed their American comrades to join in their week of study and camp life. Group discussions and sports proved to mix admirably—especially with a dash of boat trip up the Severn River thrown in.

G. Raymond Booth of the Toronto Friends Meeting lent a powerful and inspiring leadership on the subject of spiritual resources in our complex world. Eugene Forsey, Professor of Economics at McGill University, lectured in brilliant and concise fashion on problems of economic conflict.

To illustrate the depth of spiritual life and enthusiasm that goes hand in hand with attempting a Herculean task and accomplishing it, Raymond Booth outlined the biographies of three great leaders: John Frederick Oberlin, John Bright and Kagawa. The first preached on the value of good roads and transformed an illiterate, slovenly community into an intelligent, industrious, and religious one. John Bright used the power of his tremendous oratory both in and out the House of Commons to relieve the oppression of the working classes. Kagawa gave up a life of cultured refinement to

cast his lot with the down-trodden masses, to work with them and for them.

Eugene Forsey analyzed Capitalism and outlined the remedies that have been suggested for our present economic difficulties. Pointing out the difference between the old laissez-faire regime and the new monopolistic, remote-control Capitalism, he maintained that the inevitable defeat of the system lies within itself. As alternative he held that a socialistic-democratic government, owning and controlling national resources and productive enterprises, and working for the interests of all the people, is the best plan yet devised.

A day at Neekaunis went something like this: early morning—a hike down to the beach and a dip (or a story of one), followed by breakfast designed to satisfy the ravenously hungry; then the morning's program consisting of a lecture on the hilltop and craft work of weaving and hooked rugs instructed by Gracia Booth; dinner, planned and supervised by Elizabeth Sutton, an end in itself rather than a means to an end; the afternoon—free for an exciting combination of volley ball, craft work, badminton, horse shoes, weighty and philosophical discussions, swimming, and many and varied serious pursuits on and under the raft; following supper a baseball game more than likely, with Vespers on the hillside at sun-down; in the evening, games led by Emily Parker, a discussion before the hearth fire, or a beach party and a roaring camp fire; then to bed and to sleep—in the northern Ontario climate.

The word Neekaunis means a meeting place of friends—for common worship, good fun, and thoughtful study.

B. L. W.

SOME MORE ASSUMPTIONS

Judging from recent requests for changes of address, we assume by the deductive method of reasoning, that—

Richard L. Wiles who has been pastor at Indianola, Iowa, is taking up work at Wichita, Kansas, though in what connection we are left in the dark.

John H. Hadley and wife, Martha Hadley, have removed from Honey Creek to assume pastoral responsibilities at Union, Iowa.

E. Howard and Ruth P. Brown, former pastors at Noblesville, have been chosen to service in old Blue River Meeting, near Salem, Indiana.

R. Furnas Trueblood, who has been in pastoral work in Southern California, has taken the leadership at Plainfield, Indiana, capital of Western Yearly Meeting.

Kenneth L. Eichenberger has gone from Idaho to do pastoral work at Vancouver, Washington, in Oregon Yearly Meeting.

Frank P. Chant has removed from Marion to become pastor at Farmland, Indiana.

GOOD BOOKS WANTED

In connection with their work at our Indian Mission at Wyandotte, Oklahoma, Russell and Vera Carter have found a great need for good literature. To help fill this need they are starting a lending library, in which eager interest is being manifested. Melissa Fellow, who with her husband visited the station recently when attending Miami Quarterly Meeting, writes that the people at Wyandotte are making good use of the books available but that more volumes are wanted to build up the library. If any Friends have suitable books to donate for such a worthy purpose, the Carters would appreciate receiving them.

CAN YOU IDENTIFY

The authors of the following quotations?

1. "So all of you live and walk in Christ Jesus; that nothing may be between you and God, but Christ in whom ye have salvation, life, rest, and peace with God."
2. "Wait then for this in the small revelation of that pure light which first reveals things more known; and as thou becomest fitted for it, thou shalt receive more and more, and by a living experience easily refute their ignorance, who ask, How dost thou know that thou art actuated by the Spirit of God? Which will appear to thee a question no less ridiculous, than to ask one whose eyes are open, how he knows the sun shines at noon today?"
3. "I would ask our Society to go behind all its philanthropy and activity in so many helpful directions, to that which underlies it all. I am sure we have not sufficiently examined the realm of the Spirit, that we have not thought enough on the deep things of God."

Send your answers on a postcard today to

GERVAS A. CAREY, Dean,
The Biblical School, Friends University,
Wichita, Kansas.

QUAKERDOM • AT • LARGE

Robert C. Jones of Chicago has recently completed a study of bibliographical sources dealing with the Valley of the Amazon River. He is now engaged in interpreting and translating some documents dealing with the life of the Maya Indians of Yucatan.

* * * *

Tom A. and Elizabeth F. Sykes of High Point, North Carolina, have recently returned from a summer's visit to their old homeland of England. What with managing the Duke Institute of International Relations, serving as District Governor of Rotary International, and shepherding High Point Friends, a vacation was certainly in order and we trust it was finely rejuvenating.

* * * *

Emma F. Coffin of Whittier, California, is visiting her daughter, Lelah Kissick, and family of Richmond, Indiana, until after the sessions of the Five Years Meeting. En route from Whittier she visited her three sons, Dr. Harry W. of Los Angeles, Dr. T. Homer, of Portland, Oregon, and Earle P. of Seattle, Washington. At Evanston, Illinois, she was the guest of Dr. B. F. and Bertha Andrews.

* * * *

Lida Lisle Greene, a Des Moines, Iowa, Friend, and occasional contributor of excellent verse to our columns, has recently located with her husband in Indianapolis. While he is collecting data on transient relief, she is gaily riding one of her hobbies—that of delving into the lore of pioneer history. She has become intensely interested in the Underground Railroad activities of Indiana Friends in ante-war days, and is eagerly seeking first-hand information concerning them. If any of our readers can contribute to such information, we would encourage them to write her at 447 North Alabama Street, Indianapolis, Indiana.

* * * *

We are appreciatively in receipt of Volume I, Number 1, of an attractive little eighty-page monthly magazine, *The Religious Digest*, published at Newcastle, Indiana. In conception and appearance it is similar to the widely known *Reader's Digest*, except, as its title indicates, its articles, taken from the religious periodicals of the country, have to do particularly with subjects related to religion. *THE AMERICAN FRIEND* is represented in the first issue, the editors having asked the privilege of reprinting "Three Friends for Morale," written by Lois Vaught in West China, and published in our issue of August 8.

Whittier, California, Friends gathered at a "church night supper" on September 4, to honor Howard L. Hockett, who was concluding twenty-one years "in the service" as Director of the choir of the First Friends Church of Whittier. We deem this a remarkable record, in length as well as in distinction, inasmuch as casualties are ordinarily heavy in church choirs which have been termed the military arm of the Church. Perhaps the mortality is not so high among Friends, as, of course, it should not be.

* * * *

Speaking of long-term service in music directing capacity, we are reminded of the splendid record recently completed by Alexander Hull, who, after a continuous service of twenty-seven years in the department, has resigned as head of the Music Department of Pacific College to accept a responsible position in the Extension Division of the Oregon State System of Higher Education. In addition to his high qualifications in music, both as an artist and as a director, Professor Hull has a national reputation in the realm of fiction, being especially well known for his short stories. Rarely indeed is a small college so fortunate as to command the service of so talented a man for such a long period of years.

* * * *

Albert J. Furstenburger, for many years engaged with Friends, writes that after serving a United Brethren pastorate at Springfield, Ohio, for five years, he has been called to Willey Memorial U. B. Church of Cincinnati. Writing on the thirty-fifth anniversary of their wedding, September 2, he extends his and his wife's greetings to all Friends, and invites their friends to call upon them when in the Cincinnati area. The Furstenburgers are on Route 4W in a northwest suburb of the city, their address being 3736 Borden Street.

* * * *

Increasing recognition is coming to E. Merrill Root, of the Earlham College Department of English. Thomas Moulton, the famous English Anthologist, has written for permission to use his "Beyond Anger" from the June *American Mercury* in his "Best Poems of 1935." *The Fiction Parade*, a new magazine on the order of *The Reader's Digest*, recently purchased the rights to Professor Root's "Lost Outpost," originally published in *Voices*, and used in its first issue. The selection was made from over two hundred of the foremost magazines of America and England. During the summer, Merrill Root, has had several poems published in the *New York Sun*.

Our readers who have had the pleasure of reading the book, "Lucinda," the story of a little Quaker lass in Indiana in the period of the early 'sixties, will be glad to know that Mabel Leigh Hunt has written another delightful book, "The Boy Who Had No Birthday." It is being published this very day, September 19, by Frederick A. Stokes Company of New York which published "Lucinda." It is the story of an orphan boy, David, who lived in a toll-house, in the toll-gate days of Indiana. We hope to give a review of it soon. Meantime, make a note of the title as a good book to be kept in mind for Christmas book shopping. Our Book and Supply House at Richmond is stocking it promptly.

* * * *

We freely confess to being duly chastened. After taking "Three Days Off," wholly within the confines of the Hoosier State, we wrote a two-page story about it. Comes now a letter from Sue C. Yerkes, Editor of *Friends Intelligencer*, Philadelphia, saying she has "had a glorious vacation in the West Indies this Summer, with two weeks as guest of the Governor in the Virgin Islands"—and not a word about it in the paper she edits! Our readers will tremble to contemplate what one editor would have perpetrated with such an opportunity. Just the same, we think Sue Yerkes is afflicted with a modesty complex. Her readers are entitled to know something of the experiences and impressions which such a marvellous vacation trip must have brought her.

NEWS OF OUR MEETINGS

Winneskie Quarterly Meeting of Iowa Yearly Meeting was held July 27 and 28 at Hesper, Iowa, with the pastors and other representatives of all the Monthly Meetings in attendance. The presence and words of George B. Evans, who spoke in the Saturday evening service, and his wife, of Muscatine, was much appreciated. Other messages were brought by ministers in the Quarter—by Orin and Oshea Hutchins, of Sawyer, Wisconsin, and by Lewis May of Wone-woc, Wisconsin—and by Charles Pearson. Special music by the members of the Valton Monthly Meeting contributed to the spirit of worship, while the open air dinners served both days on the church lawn gave all an opportunity for Friendly intercourse.

* * * *

Eli S. Wheeler of Tonganoxie, Kansas, has been secured as pastor of the Friends meeting at Kansas City, Mis-

souri, which has been without pastoral leadership for several months. He is a graduate of Friends University at Wichita and is active in the work of Kansas Yearly Meeting.

* * * *

Daniel A. Neifert has been recorded a minister by Kemma Monthly Meeting near Creighton, Nebraska, which he is serving as pastor. He is a graduate of Nebraska Central College and after teaching for a few years felt the call to service at Kemma, where he is laboring valiantly and at great sacrifice to build up a strong community work.

* * * *

Merrill M. Coffin, for the past five years pastor of the First Friends Church at Portland, Oregon, has assumed the pastorate of the Friends Memorial Church of Berkeley, California. He has been succeeded at Portland by Joseph G. Reece of Yorba Linda, Southern California, long prominently identified with the activities of California Yearly Meeting.

* * * *

Ernest L. Gregory, statistical secretary of California Yearly Meeting, formerly Director of Religious Education of the First Friends Church at Whittier, has recently become pastor of the meeting at Oakland, California. We can easily imagine the deep sense of trust and devotion with which he assumes the leadership of the meeting established long ago by his father, Levi Gregory, who served the meeting as pastor for so many years.

* * * *

Friends and others who summer at West Falmouth, Massachusetts, have been favored this past season with highly acceptable messages by visiting ministers as they have gathered on Sunday mornings for worship in the historic Friends meetinghouse founded in 1681. Friends heard on two or more Sundays were Elihu Grant of Haverford College, William J. Sayers, Clerk of Indiana Yearly Meeting, and James Coney, General Superintendent of the Yearly Meeting of Friends for New England. One of the popular non-Friend speakers was D. Brewer Eddy, brother of Sherwood Eddy.

JONESBORO ACTIVITIES IN REVIEW

In an interesting and unusual review, members of the Jonesboro, Indiana, Monthly Meeting gave, in dramatized form, the report of their past year's work. This visual presentation, along with the accompanying remarks of the heads of the various departments of the church, successfully and vividly interpreted the tangible accomplishments of the last twelve months and served as a challenge to renewed efforts during the coming year. Bertrim Shields, delegate

of Fairmount Quarterly Meeting to the Mid-Western Institute of International Relations, held this summer at Northwestern University, spoke on Peace at a recent Sunday morning meeting. At the open air Sunday evening Union Church services held during the months of July and August, church and non-church goers have availed themselves of the opportunity to hear the gospel messages of the local pastors of the different churches. The evangelistic messages of John I. Wright, pastor at Jonesboro, have done much to sustain interest in the meetings for worship during the summer months. The women of the church have been active in the work of their organizations. The Women's Missionary Society, at a recent and well-attended meeting, elected officers for the coming year, while the Ladies Aid is rejoicing over the profit (\$170) received from a manufacturer and distributor's sale which they sponsored not long ago.

A GOLDEN WEDDING IN THE GOLDEN STATE

Jesse W. and Anna White Marshall celebrated their golden wedding at their home in Whittier, California, June 24, 1935. The day was spent in visiting with their children and with the friends and relatives, about one hundred and forty in all, who called to offer them congratulations, and in the presentation of the duplicate wedding service with which their pastor, W. O. Trueblood, sent them forth on their second fifty years of matrimony. Many greetings and gifts were received from friends who could not be present. In the evening they attended the Alumni banquet held annually

A PRESENT GOD

Think not of God as distant
In a far-off starry land—
Behold He dwells within you,
His Kingdom is at hand.

To every soul He's speaking
Upon this earthly clod;
Some of us call it conscience
But Jesus calls it God.

"His Kingdom is within you,"
A voice though still and small,
As Father speaks to children,
To you—to me—to all.

But oft we turn in sadness,
Nor heed the voice within,
For flowery fields invite us
The flowery fields of sin.

O! that we all might follow
The path which Jesus trod—
The voice within Him heeding,
He found a present God.

EDWARD WING.

Oakland, Maine.

during California Yearly Meeting for all graduates and old students of Quaker colleges and academies. Here, too, they received the felicitations of those present.

Throughout their lives Jesse and Anna Marshall have been identified closely with Friends and Friends' activities. They were both children of Friends ministers, and she is a sister of Mary White, who has been a missionary in Jamaica for over forty years; they were married in the home of Benjamin F. Trueblood, then President of Penn College, Oskaloosa, Iowa, of which Jesse is a graduate; and they were long associated with Friends' schools in various sections of the country. Following their marriage they both taught in Friendsville Academy, Friendsville, Tennessee. Later they taught in the public schools of Iowa, in Grellet Academy near Glen Elder, Kansas, and in Pleasant Plain Academy in Iowa.

In 1898 they moved to their farm near Union, Iowa, where they lived until their removal in 1916 to Whittier. Here their six children—Walter, Harold, and Carl, whose homes are near Whittier, Mamie Jensen of Oskaloosa, Iowa, and Howard and Gerald of Chicago—grew to maturity and three of them were graduated from Penn College.

SOME FRIENDLY NOTES FROM NEWBERG

During the absence of Carl F. Miller, pastor of the meeting at Newberg, Oregon, several people have assisted in the services: Professor Tracy E. Strevey, of the University of Wisconsin, talked on the impressions he had received during a recent period of study in Russia; Professor Strevey's father, J. E. Strevey, formerly pastor of the Methodist Episcopal Church at Newberg, gave a Sunday morning message on "Infinite Love"; Paul Michener spoke of the work done by him and his wife, Margaret, in the course of their five years in the mission field at Jamaica (The Micheners are welcome additions to our meeting); and Emma Johnson gave an inspiring talk on the progress made in the Italian Mission maintained in Baltimore, Maryland, by the cooperative endeavors of Friends and Presbyterians, and with which she has long been associated.

Several eastern Friends have been within our gates this summer. Among them are Harry and Edna Wright and daughter Dorothy, of New York City. He is Professor of Mathematics in New York University, while Edna Wright is Executive Secretary of the Twentieth Street Meeting. Thirty-one years ago, following their marriage, the Wrights came to Newberg as members of the Pacific College Faculty group. Other former Pacific College folks among our

callers were Algie I. and Eva Miles Newlin and baby daughter of Guilford College, North Carolina. They were visiting at Eva's old home at Salem. Also, A. Mabel Beck, a former P. C. instructor, now teaching at Akron, Ohio. Still other welcome callers were Ernest and Edith Wildman of Earlham College, and their children Billie and Dottie, who had followed the Oregon Trail in modern "trailer" style.

Herman O. Miles, Financial Agent of Pacific College, and Lura Miles, are spending some weeks in the East in the interest of the College.

Newberg Friends recently held a farewell for Russell W. Lewis and Gerald Wood and their families who were leaving for Wichita, Kansas, where Russell Lewis and Gerald Wood have both been appointed to the Faculty of Friends University.

FRED LIBBY SELLS BONDS TO KEEP THE PEACE!

A million dollar issue of "Peace Bonds," an investment in peace, is being offered by the National Council for the Prevention of War and its thirty-one affiliated organizations. The bonds are not redeemable in cash, nor do they pay interest, but bear the pledge "that the sum represented hereby will be faithfully used for the development of a more adequate peace movement throughout the United States, having as its objective the prevention of war."

A standard book of bonds, worth \$50, contains twenty one-dollar bonds, four five-dollar bonds, and one ten-dollar bond. For larger "investors," bonds of higher denominations are available. The funds received from the sale of the bonds, except as otherwise designated, will be used to promote the work of the National Council. Churches, clubs, labor and farm groups, national and local peace organizations will sell these bonds.

If the tide toward war is to be stemmed, the whole peace movement needs to be strengthened. Therefore, an optional coupon is attached to the bond, to be filled in by the purchaser, requesting that forty per cent of the amount of the purchase "be sent to the following organization for its peace activities." Thus, Friends selling bonds could, for example, influence the buyer to allocate forty per cent to the American Friends Service Committee, or to the Peace Association of Friends in America. The sale of bonds will not, of course, replace the usual means of financing these organizations, but, due to the widespread appeal of this simple and unique plan, thousands who have never supported in any way the work for peace will be enlisted.

Two other coupons are attached to the bond—one entitling the purchaser to a

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FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

year's subscription to *Peace Action*, the other to registering his opinion, as in the recent British Peace Poll, on five vital current issues.

Order your book of bonds today from the National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C., and give your friends and neighbors an opportunity to "invest in peace." Books will be mailed free on request.

AIRPLANES WHIR OVER SILENT FUNERAL

Woolman Hall of the Fifty-seventh Street Meeting in Chicago was the scene on September 6 of a funeral service whose accompaniment was strikingly unique, but appropriately so. It was a service in memory of Charles Dickinson, a member of the Meeting, whose death had occurred earlier in the week; and in keeping with his early Quaker associations, the meeting was held on the basis of silence. While all was quiet

within, there broke in upon the solemn stillness the roar of thirty-six airplanes. Flying in formation, they were scattering the ashes of Charles Dickinson over the waters of Lake Michigan. This was in tribute to a man widely known as the Nestor of aviation among amateur flyers.

For twenty-five years he had devoted himself to the development of aviation as a sport and as an industry, eagerly anticipating each forward step and always ready to participate in the advance of any practicable measure. He made his first airplane journey as a passenger in 1910, but did not take up flying as a business until ten years later. At the age of sixty-two he flew alone, and on three occasions he was a passenger in treks which made aviation history: the first night, non-stop flight between Chicago and New York in 1923; the transcontinental derby from New York to Spokane in 1927; and the coast to coast race from New York to Los Angeles in 1928. He was responsible for the establishing, in 1926, of the successful air-mail service between Chicago, La Crosse, Milwaukee, St. Paul, and Minneapolis.

His support of aviation sprang in part from his inherent interest in all new and challenging inventions and in part from his experiences during his early travels at home and abroad with the various modes of transportation available to man. His was the second automobile owned in Chicago.

Charles Dickinson was the son of a

VISITING FRIENDS ASKED TO TARRY EN ROUTE

Friends at Colorado Springs, Colorado, extend an invitation to Friends going to or from the sessions of the Five Years Meeting to attend their meeting at 831 South Tejon Street. The pastor, Bessie Franc Brown, may be found at the parsonage at 119 East Rio Grande. All visitors, whether speaking Friends or not, will be welcome.

Massachusetts Quaker, Albert F. Dickinson, and on the side of his mother, Ann Eliza Anthony, he was a cousin of the well known Susan B. Anthony, anti-slavery, temperance, and woman suffrage advocate. He was born in Chicago and at a comparatively early age entered his father's grain and commission business, in which he later had the controlling share. In the interests of this business he travelled extensively in the central and eastern States, in England, France, Germany, and Russia, and in northern Africa.

SUMMER SERVICE CAMP

(Continued from page 374)

the two or three upper classes. They went to Westmoreland Homesteads, using the site and outfit of the last year's camp. They were given the job of grading roads around the new community centre and they too accomplished their work with creditable efficiency. They concentrated less on a study program than the adult camps and more on recreation and self-development, but they also had some interesting speakers and meetings.

All four camps, then had in common the core of hard physical labor as a reason for being and a concrete proof of good faith. They had also in common the belief that Christian pacifism has, or else must learn to have, a genuinely strong contribution to make to the healing of sore conflicts. The Camps were still, as in 1934, very much in an experimental stage and, as before, most campers, leaving at the end of the summer, were impressed most of all with the possibilities that the idea of the Friends Service Camp has, and with the necessity of pushing the idea into more and more vital forms.

COMING TO THE FIVE YEARS MEETING?

We trust that many, many Friends from all over the country are planning to attend the sessions of the Five Years Meeting, October 22 to 28. This is to assure them that local accommodations at reasonable rates will be available for all who come. A committee appointed by the Richmond meetings has this matter in hand. Rooms in Richmond homes will be listed at one dollar per night, whether occupied by one or two persons. While it is not necessary to do so, those who desire may write in advance to the chairman of the committee, Harry B. Reeves, 226 South 23rd Street, Richmond, Indiana. Meals at moderate prices will be served at the meetinghouse.

For those who wish hotel accommodations, we report the following general rates: Richmond-Leland, the largest and newest hotel—single, \$2.25 to \$2.50, double, \$3.50 up, with bath, and a few sin-

gles without bath at less rates: Westcott—single, \$2.00 to \$2.50, double, \$3.50 to \$4.00, with bath, and some rooms without bath; Arlington, near the Pennsylvania railroad station, single, \$1.00 to \$1.50, double, \$1.50 to \$2.50, with bath. Reservations should be made by writing directly to the hotel desired.

ELWOOD C. PERISHO

Life's race well run
Life's work well done
Life's crown well won.

With these fitting words, Samuel L. Haworth closed the memorial services held at Guilford College in tribute to Dr. Elwood C. Perisho, widely known educator and Friend, whose death occurred at his home at Guilford College, North Carolina, August 14, 1935, after forty-eight years of service in the colleges and universities of the United States.

He was born near Westfield, Indiana, September 7, 1852, the son of Joshua Morris and Lydia Ann Chappell Perisho, members and elders of the Ridgeland Friends Meeting and recognized leaders in all movements to better the moral and spiritual welfare of their community. Throughout his life, Elwood Perisho remained loyal to the Quaker faith and practice in which he had been reared.

His early educational associations were friendly. He was graduated from Earlham College with the degree of Bachelor of Science in 1887, and took the Master's degree there in 1891. In 1913 his alma mater conferred upon him the honorary degree of Doctor of Laws. He taught science at the New Garden Boarding School, and after that institution had become Guilford College he continued there as Professor of Mathematics.

While assisting in the field work of the United States Geological Survey, he completed his studies for the degree of Master of Science at the University of Chicago, and in 1895 went as Professor of Zoology and Physics to the Wisconsin State Normal School. In 1903 he became State Geologist for South Dakota and Professor of Geology at the University of South Dakota, where he also served

as Dean of the College of Arts and Sciences. In 1914 he was elected President of the State College of South Dakota, a position which he occupied for five years.

Varied tributes to his work in South Dakota were voiced by his former associates in the memorial services held in Ipswich, South Dakota. A former pupil of his said: "We mourn the passing of Dr. Perisho but we rejoice that God gave South Dakota a man who devoted the best years of his life to the unselfish service of the State and its people. A fine Christian gentleman, an educator, a scholar, a scientist, and a progressive leader has gone, but his accomplishments and his years of unselfish devotion to mankind shall endure forever." For his adopted State and its schools, he visioned a bright future for which he worked by urging and securing the inauguration of an extensive building program at State College and the conservation of the artesian wells of South Dakota. He not only had the respect and support of his faculty and students but enjoyed a wide acquaintance and influence throughout the State and was frequently mentioned as one who should be drafted for the governorship.

During the early days of the World War he was the leader in setting forth plans for colleges and universities to cooperate with the national administration to bring the war to an early close. During 1919 and 1920 he was educational administrator and lecturer with the United States Army Educational Corps, including for a time a faculty membership in the American Army University, Beaune, France.

Following some months' work as a chautauqua lecturer, Dr. Perisho returned in 1921 to Guilford College as Professor of Geology and head of the department of public relations, an association which continued until his death.

Elwood Perisho's attainments were many and varied. In his professional life he was eminently successful as a teacher, writer, geologist, public speaker, and administrator. But his most valu-

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able service to his age was, perhaps, an intangible one, the happy faculty which he possessed of communicating to those about him his own high ideals and enthusiastic enjoyment of practically every phase of life. To many his very presence was an inspiration. Whoever knew him felt the charm of his personality. He touched men everywhere with inspiring thoughts and drew them out to finer attainments, while his loyalty to truth, to his friends, to the institution of service, and to the church were all very stimulating to his associates. A phrase often on his lips was "heartly cooperation," and in all his dealings he exemplified his slogan. As one said of him, "His whole life was devoted to building roads of friendship and of good will," and although his friends mourned his passing, they felt that he was one of those "mighty in soul, mighty in body, mighty in mind," who with Paul could say, "I have finished the course."

Memorial services were held at Guilford College, North Carolina, at Carmel, Indiana, and at Ipswich, South Dakota. Dr. Perisho is survived by his wife, Inez Beebe Perisho, and one sister, Elizabeth Day of Carmel, Indiana.

A REDEDICATION AND A HOMECOMING

Wabash, Indiana, Friends, having extensively repaired their meetinghouse, inside and out, will hold a rededication service on Sunday morning, September 22, at ten thirty o'clock. Errol T. Elliott will deliver the address. A cordial invitation is extended to all their friends to be present and rejoice with them on this occasion.

Friends at West Elkton, Ohio, having recently secured a parsonage and tidied up their meetinghouse, feel all ready for company. They have appointed Sunday, September 22, as home-coming day, when they hope to welcome many friends back home. Walter C. Woodward has been asked to speak at the morning meeting for worship at ten thirty. Following a community dinner, the afternoon will be given over to fellowship, without formal program.

MARRIAGES

EMMONS-STRATTON (Double Wedding)—On ninth month 7th, 1935, in the Sixth Street Friends Meetinghouse, Salem, Ohio, according to the custom of Friends, Frances R., daughter of Ed. F. and Clara F. Stratton, of Salem, Ohio, to Russell J. Emmons, son of Wilson T. and Amy L. Emmons of What Cheer, Iowa, and her sister, Alice S. Stratton, to Marion A. Emmons, son of Louis W. and Edith H. Emmons of What Cheer, Iowa. The grooms are first cousins. Russell and Frances Emmons will reside in Cleveland, Ohio, while Marion and Alice will make their home in Salem, Ohio.

GARDNER - NORMAN — At Greensboro,

North Carolina, July 20, 1935, Cora Lee Norman, well known evangelist and pastor of the Friends Meeting at Chatham, North Carolina, to P. A. Gardner, of Reidsville, where they will make their home. Thomas Hendrix and Robert Melvin, ministers.

HEALD-NEWLIN—At the home of the bride near Mooresville, Indiana, June 16, 1935, after the manner of Friends, Eleanor Viola Newlin, to Raymond Everett Heald. I. Lindley Jones, minister.

INGLIS-FIELDING—At Allen's Neck parsonage, Dartmouth, Massachusetts, August 29, 1935, Annie Fielding of New Bedford to James William Russell Inglis of Dartmouth. James Wild, minister.

JONES-DEADMAN—At the home of the bride in Chicago, Illinois, August 10, 1935, Edith B. Deadman to Allen P. Jones. I. Lindley Jones, father of the groom, and Milton H. Hadley, ministers, with the couple saying their own vows.

KELLUM-JONES—At Fairfield Friends Meetinghouse, July 21, 1935, Roberta Jones to James Kellum. I. Lindley Jones, father of the bride, minister.

DEATHS

HILL—On July 25, 1935, at Muncie, Indiana, where she was born more than ninety years ago, Elizabeth Jarrett Hill, most of whose long and useful life was spent in Carthage, Indiana. Her marriage to Samuel B. Hill followed several years of teaching in Earlham College and in the Danville schools, of which she was also Principal. She was a Friend all her life, and until age prevented was very active as an elder, a Sunday School teacher and on many committees of local, quarterly, and yearly meetings. She also served as a trustee of the Earlham College Board. Elizabeth Hill had the dignity, tact, and strength of character that made her outstanding in home, church, and community. In every sense she fulfilled Solomon's description of a virtuous woman, "And her children rise up and call her blessed."

MORGAN—At his home in Camby, Indiana, June 7, 1935, Don Carl Morgan, son of Elihu H. and Mary Jane (Dixon) Morgan. He was born August 11, 1866, was a birthright Friend and retained his membership through life. His wife, Mary Alice (Kenley) Morgan, and a son and daughter survive. Funeral services held at Fairfield Friends Church, June 9, 1935, were conducted by I. Lindley Jones, pastor, assisted by Albert L. Copeland.

RAY—At Amesbury, Massachusetts, September 7, 1935, Annie M. Ray, a minister for nearly fifty years among Friends in New England, Kansas, and elsewhere. She was born April 1, 1853, in Hillsboro, New Hampshire, and lived a gentle, patient life in faithful ministry for her Master. Many will remember her gift of song. The funeral was held at Huntington Home, her home for several years, with interment close to the grave of the Quaker poet, Whittier.

SMITH—At his home in Newberg, Oregon, July 21, 1935, Allen Smith, aged eighty years. He was born in Pleasant Plains, Iowa, and spent his early life in his native State. He was a life-long member of the Society of Friends and always served his meeting conscientiously. At the time of his death he was an elder and a trustee. He is survived by his second wife, Rebecca W. Smith, and four children.

STEVENS—On August 3, 1935, at North Attleboro, Massachusetts, Alice C. Earle



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Stevens, in her seventy-ninth year. She was the daughter of Charles W. and Cynthia J. Earle, and was born in Cranston, Rhode Island, on March 10, 1857. She was graduated from the Friends School in Providence, Rhode Island, in the Class of 1877, afterward teaching for several years in the schools of Providence, Cranston and Middletown. Because of impaired hearing, she left teaching and entered Pratt Institute of New York to study art, graduating in 1895. After teaching art for a time, she entered the ministry in the Society of Friends. She was a great student of the Bible and in spite of her impaired hearing served for many years in various meetings. In 1904, she was married to Seneca H. Stevens, another minister in the Society of Friends. Together they worked in meetings in New York State, making their home at Tillson. They were sent to Southern California for a while to do evangelistic preaching. Three years ago, Seneca Stevens passed away at the age of ninety-seven in Tillson, after which time Alice Stevens spent most of her time with her sister, Mrs. D. N. Baker, in North Attleboro, Massachusetts. The funeral was held in North Attleboro, with E. Annah Tucker of Providence officiating, on August 6, 1935, with burial at the Friends Cemetery in Oak Lawn, Rhode Island.

TEST—At her home in Spiceland, Indiana, August 18, 1935, Cora Phelps Test. The daughter of Ezekiel and Sarah Phelps, she was born July 8, 1861, and attended school at the Spiceland Academy. In 1881 she was married to Samuel E. Test. To them was born a son, Dr. Everett Test, of Dublin, Indiana. She was a Friend from childhood and a consistent, conscientious Christian

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

WHERE TO STAY

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who rendered capable service in the missionary society and other organizations of her church.

WARD—Elizabeth Wagar Ward, at her home in Portland, Oregon, July 25, 1935, aged sixty-five years. She was recorded a minister in the Friends Church in 1896, and in 1898 was married to J. W. Ward, an evangelist, who died in 1905. She served pastorates in Columbus, Augusta, Salem, and Beloit, Ohio, and in Spencer, Iowa, and engaged much in revival meeting work. For seven years she was a teacher in Cleveland Bible Institute. In 1920 she moved to Portland, and accepted a position as teacher in the North Pacific Evangelistic Institute, later changed to Portland Bible Institute, where she labored faithfully and efficiently for a number of years. In December, 1933, she suffered a severe stroke which rendered her helpless. Her life was filled with loving, sacrificial service for the Saviour she loved, and she was made a blessing to all who knew her.

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SCHEDULE OF YEARLY MEETINGS FOR 1935

INDIANA—September 25 to 29, Richmond, Indiana; William J. Sayers, 25 South Fifteenth Street, Richmond.

KANSAS—October 10 to 15, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

BALTIMORE—October 31 to November 4, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Va.

LOCAL MEETING DIRECTORY**CHICAGO, ILLINOIS**

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

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57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 1332 East 56th Street, Telephone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2309 Highland Avenue, Cincinnati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone St. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Cecil Hinshaw, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meetings for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Meeting for worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 E. Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome. Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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